Souldiers Counselled and Comforted:

A

DISCOURSE

Delivered unto some part of

the FORCES

Engaged in the Just War of

NEW-ENGLAND

Against the Northern & Eastern

INDIANS.

Sept. 1. 1689.

By Cotton Mather Minister of the Gospel in *Boston*,

In publico discrimine omnis Homo Miles est.

BOSTON

Printed by *Samuel Green.* 1689.

To my Much Honoured

FRIENDS;

The Pious and Valiant

COMMANDERS;

Of the FORCES now engaged against our Indian Enemies.

Gentlemen,

A Requeſt *from One of* you, *was that which I eſteemed a* Command, *for my* Preaching *of a Sermon filld with* Counſils *and* Comforts *to part of the Forces now under your auſpicious Conduct. I was too dull to apprehend it either an* Impudent *or an* Improper *thing for me to do* That, *While I found a Miniſter* (*and Him none of the* oldeſt *neither*) *charged with a very great Solemnity,* Preach the Word, Be inſtant in ſeaſon, out of ſeaſon, WATCH thou in all things, fulfil thy Miniſtry.

That which most wants an excuse is the Printing of it; which is a Service that I have not been so much a Voluntier unto. But the Reasons that produc'd my Labour in Preaching, which were, my Desire to save the Souls, and mend the Lives, and promote the Edification of those, for whom my Hearts Desire and Prayer to God, is, That they may be Happy; and my Ambition to Encounter and Abolish what I can, the Unchristian Temper of those who take advantage from the other Difficulties and Entanglements of the Country, to refuse doing their part in carrying on the Indian War; the same Reasons have procur'd my Consent to Printing of this Little Sermon.

As I never can endure that mischievous Impertinency, of making the first or chief Exercise after our Hearing, to be upon that Question, How did you like the Sermon to day? So I am not much concerned about the Reception and Entertainment which may be given to this poor Sermon by the Readers of it. My not having more than half a day to prepare it in, made it incapable of being thus written, till since the Delivery of it; and it is now written, as near as well could be to what it was when Spoken: without many more Additions, I suppose, than may somewhat Ballance the Omissions made in the Transcription. The Subitaneous and so much Extemporaneous uttering of a Sermon, indeed I am so far from accounting a matter of Applause, that I do esteem it Evil and Sinful, and never free from Blame, unless Gods Providence, and not our Election have made it Unavoidable; nor is any thing in the world

more fulſome and nauſeous, than for a Preacher to value himſelf upon ſuch a Crime, *as* his not ſpending much time in Study. I *do therefore beg pardon, that* I *offer you what is no* better Studied; *not without expectations, that whether* you *pardon me, or no, there are thoſe that will make me run the* Gantlets *of their* Cenſures *for it; and yet had I never ſo much leiſure for* ſtudy, *I would not,* I *could not offer you a more* Needful Thing *than the* Matter, *however I might offer you a more* Curious *thing than the* Method *of this Diſcourſe. Accept the Sermon as a Little Meſſenger now ſent into the* Camp, *after my* Brethren, *with a little* parched Corn, *to refreſh them, againſt their Facing of the* Philiſtines; *and I beſeech you, let none of them have their* Anger *ſo kindled, as to tell me,* Why cameſt thou down hither? I know thy Pride; *forgive me leave to ſay it,* What have I now done? is there not a Cauſe?

Gentlemen! *It is the* War of the Lord *which you are now Engaged in: and it is the* Help of the Lord, *that we are at Home affectionately imploring for you. We have made a fair and juſt purchaſe of our Country from the Natives here; not encroaching on them after the* Spaniſh Faſhion, *in any of their* Properties *and* Poſſeſſions. *Yet they are now moleſting of us in the Enjoyment of what* our God (*becauſe* our Right) *hath made* our own; *which my Pen cannot mention without* Jehoſhaphats *Ejaculation,* We deſtroy'd them not, but behold how

they Reward us, to come to caſt us out of thy Poſſeſſion, which thou haſt given us to inherit. O our God, Wilt thou not Judge them? I *believe*, I *am perſwaded, and Confident*, He will. *But* your *Wiſdom and Courage is now to be Employ'd in order thereunto; and we all wiſh you ſuch large meaſures of* Both, *as the* matter does require. *You are ſome of you, ſuch as in the* former War, *ventured as far as any men Alive; and the* God of Armies *then bleſſed you, not only with* ſafety, *but with a* ſucceſs *alſo, which we ſhould be very* unworthy *if we ſhould be* unthankful *for. As you have thereby learn'd what a Treacherous, Barbarous, Dangerous Enemy you have to deal withal; ſo you are not without a gracious* Invitation *to Truſt in God for your future* preſervation; *You may animate your ſelves with ſuch an Hope as that*, The Lord that delivered me out of the paw of the Lion, and out of the paw of the Bear, He will alſo deliver me out of the Hands of the Philiſtine. *Your former Deliverances whereof the* Honourable Wounds *upon ſome of you are perpetual Monitors and Memorials, are a Diſh of* Leviathans Heads *well dreſt, for your Faith to feed upon.* Feed *and* Fight *now with a* ſtrong Faith; *By* That *you may* wax Valiant in fight, *and* turn to flight the Armies of the Aliens.

Gentlemen! *Your* Forces *are Happy in you, none of you being that Debauched ſort of* Captains, *which will* Drink *and* Swear *and* Curſe *and* profane *the Sabbath, and at the ſame time give out that*

Perilous

Perilous Word of Command, Follow your Leader; *alas,* whither *do they* Lead *them! But I aſſure my ſelf that you are ſuch as have long ſince Liſted your ſelves under the* Banner *of the Lord Jeſus Chriſt;* [*Let* His Banner *over you be* Love!] *and are concerned that all your* men *may under that Banner oppoſe the Luſts* which war againſt their Souls. *'Tis the deſign of this Publication that* you *may be as* Happy, *in your* Forces; *and that thoſe* For *whom and* With *whom you are every day pouring out your Prayers to the* Lord of Hoſts, *may not want Encouragements to any of thoſe Combates, in which you would ſee them all Victorious. You are in the Head of* Companies, *whom you are generouſly willing not only to* Live, *but alſo to Dy withal; and the chief thing that I am purſuing is, That whether Death* join *you to them, or* part *you from them,* You may meet them all e're long at the Right-hand of the Lord Jeſus Chriſt. *I have had many Fears upon my Spirit, leſt the wonderful* Deafneſs *to, and* Contempt *of the Everlaſting Goſpel found in the* Riſing Generation *here, may not cauſe the Lord Jeſus to ſay,* That He will not have pleaſure in our young men; *but that he will take them* off, *and lay them waſte by the plagues of a deſtructive* War. *To prevent ſuch* Omens, *may be motive enough unto* many *ſuch endeavours as you are here treated with. May* Theſe *Warnings reach ſome of them that had ſlighted too many others heretofore! I have done when I have told you, That I hope you have not all your* Forces *with you; all the* praying people *of* New-England

have

have Embarked themselves with you, and assist your present Expedition. It was not at all Displeasing unto His Majesty, our most Gracious and Illustrious King WILLIAM, *to hear those words in a Speech made unto Him by one concerned for us*, It may be Humbly spoken to Your Majesty, The very Prayers of your poor Subjects in *New-England*, may do Your Majesty as much Service as an Army of Forty Thousand Men. *'Twill surely be a satisfaction unto* you, *to think what an* Army *of Prayers* (quasi manu facta, *as* Tertullian *expresses it*) *is every day besieging and beseeching of Heaven for your Prosperity. We are no ways tainted with a Popish Fancy, of I know not what*, Protection *to arise from the* Bodies *of the* Dead Saints *that are inhum'd among us; though a very* Rich Crop *of them will be afforded by this little Spot of Ground, at the* Resurrection of the Just. *'Tis foretold of Antichrist*, He shall honour the God of *Mahuzim*, besides, (*for so I read it*) the God which his Fathers knew not,: Besides, *the* Lord *Jesus Christ whom they despise, our Neighbours, the* French, *like other Papists, have their* Mahuzim, *that is, their* Defenders, *or* Guardians; *and these are the* Saints Departed. *Hence even some of the* Ancients (*or shall I call them by a* contrary *Name? for*, Antiquitas seculi est Juventus mundi) *themselves, betimes became so vain, as to count the Reliques of the* Dead Saints, *the* Towers *and* Ramparts *of the places that Enjoy'd them; and the* Dead Bodies *of two Apostles in the City made the Poet cry out,*

A Facie Hoſtili duo propugnacula præſunt.

But inſtead thereof, you have the Prayers *of* Living Saints *to increaſe your* Protection *in the worſt of your Adventures. I hope they may make you* Forty thouſand ſtrong. *Our* Lively Prayers *to the* God whom our Fathers knew, *will be the beſt* Mahuzim *or* Forces *for you; if we do but chooſe and love and ſerve the bleſſed* God of our Fathers, *and Reform the Sins that have provoked Him to* Avenge with a Sword the quarrel of his Covenant, *which O that our God would enable us unto!*

Gentlemen, Tho I am *neither a Souldier, nor the Son of a Souldier,* yet you will allow *me* that have heretofore publiſhed my concern for *Military Perſons* by the preſſing of *Military Duties,* to continue my Affection thereunto; and to perform ſome part of my *Devoirs* unto yourſelves, by now ſubſcribing my ſelf,

Your Sincere Servant

C. Mather.

Souldiers

Souldiers Counselled and Comforted.

It is written in

PSAL. *CXIX.* 109.

My Soul is continually in my Hand; *yet I do not forget* thy Law.

WHEN there was made unto the famous and faithful *John* of old, that Application whereof we have that Account in Luc. 3. 14. *The Souldiers demanded of Him, saying, What shall we do?* We find that He left them not without those Divine *Words of Command*, which He thought proper and useful for them. 'Tis in Conformity to *his* Great and Good Exemple, that I count my self under Obligations at this Time to attempt the satisfaction and answer the Expectation of the *Souldiers*, whose worthy Leader has brought them into this

Assembly, that they might hear a short Sermon adapted unto *Their* peculiar Circumstances. We are informed in the Sacred Pages, that in the Expedition of the *Israelites* against the *Canaanites*, There came down *those that Handled the Pen of the Writer*. 'Tis the unhappiness of the Expedition which *we* are at this day concerned in, that our present and pressing Dangers involve every person some way in it. Even *Scholars* must either Accompany or Encourage *Souldiers*; and they that have handled none but *Pens*, must either carry or sharpen *Swords*. We are in the *Briars of* a Perplexity, wherein, *Omnis Homo Miles est*, Every man is in his way to *bear Arms*; and *Those* that I have to assist you with, I must fetch out of that *Christian Panoply* the Holy Bible.

'Tis *there*, my Fellow-Souldiers, that *I* find the *Copy* of a Renowned *Souldier*, to suit *your* Enquiries, when you repair unto me with your *What shall we do?* Behold in *That* of the Psalmist, both your own *Condition*, and your own *Direction*. Your *Condition* is, *To have your Lives continually in your Hands*. Your *Direction* is, *To not forget Gods Law*.

The Text now offered unto your Consideration, is in the *longest*, and yet the *sweetest* of all the Psalms. 'Tis in a *Psalm*, which (as one saith) consisteth of words, *Non tam Legenda quam Vivenda*, to be *Lived* rather than *Read* or *Heard*;

Pſalm, which (as another ſays) is, *Quanto prolixior eo præſtantior*, having an *Excellency* tranſcendent like its *Prolixity*; a Pſalm which the wittieſt of the Ancients in a Dream or Viſion had preſented unto him, as *The Tree of Life in the midſt of the Paradiſe of God*; What ſhall I ſay more? a Pſalm which well deſerves to be ſet as the *Preface* of the Scripture, being the *Encomium*, and indeed the *Epitome* of it all.

A *Coherence*, and ſo an *Analyſis*, of the ſeveral Paragraphs in the Pſalm, is not ſollicitouſly to be ſought: the Regard had unto the Order and Number of the *Hebrew Letters*, throughout the whole, giving us cauſe to look for a Cohærence of *Letters* rather than of *Matters* in it; however in our Context there ſeems to be ſome Dependence. We have here the Lovely *David*, that Eminent *Servant* and *Souldier* of the Lord, aſſerting his own Integrity, againſt the Temptations of a *Various Aſſault*; an Aſſault both from *Snares* and *Swords*. He was Aſſaulted one while by *Fraud*; and as to the Temptations thereof he ſays, *The Wicked have laid a Snare for me, yet I have not erred from thy Precepts*. He was Aſſaulted another while by *Force*; & as to the Temptations thereof, he ſays, *My ſoul is continually in my Hands; yet I do not forget thy Law*. Suppoſe this incomparable General, now skulking and ſcowring about the *Woods*, in the Wilderneſs of *Paleſtine*; purſued like a *Patridge*, by that bloody Fowler *Saul*, with all his cruel *ſetting Dogs* a-

bout

bout him. Suppoſe him now in *Arms*, and *thus Expreſſing* of himſelf. Behold in our Text:

Firſt, the *Affliction* of a great *Souldier*. 'Tis, *my ſoul is continually in my Hand*. By the *Soul* may be meant the *Life*, which does conſiſt in a Vital Union between the *Soul* and the *Body*. But how may this be ſaid to be, *In the Hand?* remember *Auſtin* upon this place, confeſſes, he could not conceive what the *Pſalmiſt* meant. But *Jerom* hits the Nail, by noting that it is an *Hebraiſm*, *Quo ſignificatur vitam habere periculo Expoſitam*; ſignifying *to go in Danger of ones Life*. The *Græcians* have a *Proverb*, as well as the *Hebrews* to the ſame purpoſe; Ἐν τῇ χειρὶ ψυχὴν ἔχει *i.e.* He hath his *Soul* in his *Hand*. To put it out of Doubt, that this is the Intent of the Pſalmiſt here, we find it elſewhere, that when the *Life* of this very perſon had been obnoxious to an extraordinary Danger, 'tis thus deciphered in 1 Sam. 19. 5. *He did put his Life in his Hand*. And hence the never enough Regarded and Commended *French* Tranſlation, ſo renders the paſſage, we are now upon, *Ma Vie a eſte continuellement en Hazard*; my *Life* has been continually in *Hazard*. A Souldier muſt continually look to be *Hazarding* of his *Life*.

Secondly the *Affection* of a good *Souldier*. 'Tis *Yet I do not forget thy Law*. A Souldier muſt indeed *Forget* all things, but *Gods Law*, and his *own Sword*. For the *Object* which he is to be Affected with, 'tis *Gods Law*. That is one of the *Ten Words*

Words, one of which is uſed in almoſt every verſe of this glorious Hymn, to denote, *The ways and means by which the bleſſed God reveals His Will unto the Children of Men; and the Will it ſelf revealed in thoſe ways and means.*

And then for the *Reſpect* which he is to place upon this *Object*, it is, *Not Forgetting*. But we are to bear in mind, That according to the Received Rule of Expounding *Scripture Phraſes* to *Remember*, denotes alſo, to *Know*, to *Love*, to *Do*. All *That* is intended here.

And hence the *Doctrine* here provided for you is,

That the Remembrance of Gods Law, is a Thing of no ſmall Importance to them that have their Lives *continually in their* Hands.

As the little *Time* given me for Preparation, will not allow me to be very *Accurate* and *Pertinent* in improving my preſent opportunity, which until too late yeſterday I knew nothing of: ſo the little *ſtrength* left me by the exceſſive *Labours* of this morning ſupervening upon the *Languors* of a late Illneſs, will not permit me to be *long*, in this Diſcourſe; I have only two *Propoſitions* to entertain you with.

PRO-

Propoſition I.

To have their Lives *in their* Hands, *is a* Condition *which the Children of Men are liable unto.*

There is indeed a Threefold *Condition* which brings the *Lives* of Men into the *Hands* of Men, with a *Gradual Deſcent* from *Generals* to *Specials*, it may be ſet before you.

The firſt Condition of this kind, is, that of *All* Men: Accordingly our Obſervation is,

1. Men have their *Lives* brought into their their *Hands*, in point of *Mortality*. Our *Lives* are come out from our *Hearts* unto our *Hands*; and they are in a ſort ready to *ſhake Hands* with us. Our *Lives* do as it were take us by our *Hands*, and ſay, *Well, I am going, Fare you well.*

Our *Lives* are come into our *Hands* for the *Brevity* of them. Once indeed there was a *Longevity* in Fallen Man that ſeem'd almoſt Æmulous of that *Immortality*, which Upright man ſhould have had experience of. The Antediluvian *Patriarchs* might have broke up Company, with probable Agreements to have met again in the ſame *Place* and *Form* an Hundred Years afterwards. But that LONG LIFE, is

by our *Vice*, and Gods *Curse*, now terribly Abbreviated. Our own *Corruption* has Enfeebled the principles of *Life* in our Succeſſive Generations, and Gods juſt *Malediction* has confirm'd that *Feebleneſs*, whereby we *Dy before our Time, for being wicked overmuch.* The *Sacred Law* of God has now Abridged our Lives into *Seventy Years*, and the *Common* Law of Man, into *Seven*. Our *Lives* are now IN our *Hands*, and we have not an *Handful* thereof. The pſalmiſt could ſay, in Pſal. 39. 5. *Behold, Thou haſt made my Days as an Hands Breadth.* In an *Hands Breadth* may be graſped the whole of the *Lives* which we have in our *Hands*.

Our *Lives* are likewiſe come into our *Hands* for the *Uncertainty* of them. What is in our *Hands* is *Extra nos*, 'tis uncertain whether we ſhall keep it or no. Our *Lives* are ſo in our *Hands*, that we know not whether they will ſtay with us. They may be wreſted out of our *Hands*: and in a Turn of an *Hand* they are gone, before we are aware. 'Tis ſaid in James 4. 14. *What is your Life? It is even a vapour.* It is as a *Vapour*, or a Candle, that we bear (not in *Horns*, but) in *Hands*. 'Tis liable to be Extinguiſhed by every *puff* of Wind.

The Second Condition of this kind, is, that of *Old Men*. And ſo our Obſervation is,

2. Men have their *Lives* brought into their *Hands* in point of *Infirmity*. Aged perſons Lean with their *Hands*; and on their *Staves* they car-

ry their *Lives*. The *Life* may be put for the *whole Man*; with the *Old Man* 'tis come into the *Hands*; his *Feet* cannot now support him. 'Tis said of him in Eccles 12. 3. *The strong men*, (i. e. his Legs) *bow themselves*; and so the *Trembling* Hands must be the *Keepers of the House*. All the strength left him, and all his *Life* is in his *Hands*. He does all things with a *Staff in Hand*, and so with a *Life in Hand*; as 'tis noted of the Gray-headed and Decrepit *Jacob*, in Heb. 11. 21. *He Worshipped, leaning on the Top of his Staff*: When he rose off his Couch to worship God, he could not rise without a *Staff*; his *Life* was relieved and exerted mostly by his Aged palsey *Hand*.

The third Condition of this kind, is that of *Confessors*, and that of *Souldiers*. And our Observation upon it is,

3 Men have their *Lives* brought into their *Hands* in point of Danger to *Loose their Lives*. 'Tis the Chaldee Paraphrase upon this place, *Anima mea periclitatur ac si esset* [עלגבידי] *in super ficie manus meæ*. Our Lives are sometimes by *Dangers* placed, as t'were on the *Back* of our *Hands*. We have no hold of them, but they will take wing, and be gone, in the Twinkling of an Eye. We are sometimes to venture our *Lives*; and when we do so, We may say, as in 1 Sam. 28. 21. *Behold I have put my Life in my Hand*. That which is in our *Hands*, is easy to be *Taken* away; yea, What is ready to be *Given* away,

away, we take in our *Hands*. In both reſpects, our God often calls us to have our *Lives* in our *Hands*. We are ſometimes to engage in thoſe things, wherein 'tis but a *Peradventure*, whether we ſhall ever come off *Alive*. Yea, we are ſometimes not only to *Expoſe* our *Lives*, but alſo to *Reſign* them, and let them go out of our *Hands*, and pour them forth as a *Drink-offering* before the Lord.

This is the caſe of *Confeſſors*. They Dy *Often*; they are as 'tis ſaid in 2 Cor. 11. 23: *In Deaths often*. Yea, they Dy *Daily*; they can ſay as in 1 Cor. 15. 31. I *Dy Daily*. That is, They are *Often*, they are *Daily* in Danger in Dying; and ſo they have their *Lives* in their *Hands*. There is a Number of people in the World, who profeſs the Truths and Ways of God, and ſerve Him according to His Word. This people are a ſort of *Army*, under the Colours and Commands of the Lord Jeſus Chriſt; but the *Ancient Legend* (pardon me that I call it *ſo*) of the *Thebæan Legion* is verifyed in the uſage that they meet withal. They have ſo many *Hands* againſt them, that their *Lives* are in their *Hands*; and from that *Flock of Slaughter*, now one, and then another is made a prey to *Wolviſh* Perſecutors; before whole Rabid Violence, they ſay, *Lord, for thy ſake We are killed all the Day Long*.

And this is the caſe of *Souldiers* too. It was remarked by a notable man of that Character, 2 Sam. 11. 25. *The Sword Devoureth One as*

Well as another. The Hebrews call *War*, by a Name that signifies, *A Devourer.* And Souldiers carry in their *Hands*, what the Monster feeds upon; the *Leviathan* devours the *Lives* of them who do Encounter him. The *Lives* of Souldiers are where their *Arms* are, even in their *Hands*; for they know not whether they shall return *Alive*, out of the Battels which they are push'd upon.

And it is for a double Reason that our God carves out such a condition for us.

First, It is to check our *Worldly-mindedness*: It was said unto that good man, in Jer. 45. 5. *Seekest thou great things for thy self, seek them not; for--- thy Life will I give unto thee for a prey.* When our Life is for a *prey*, our Life is then in our *Hand*; we have it by a meer *snatch* as it were. This now prohibits our *seeking of great things for our selves*, in as much as we cannot secure to our selves the Enjoyment of *That*, which alone makes us capable of Enjoying all other Sublunary Things. By bringing our *Lives* into our *Hands*, our Hands are knock'd away from too fast a gripe or grasp after Secular Objects. When our *Life* is in our *Hand*, God has a voice in His *Mouth* to this purpose, *Dream not of mighty Things, no, nor of any Things in this Transitory World, until thou hast better Assurance of thy continuance here.* The blessed God thus inviteth us, and obligeth us, to look after the glorious *Crowns* and *Joyes* in another VVorld. He Inviteth us, and obligeth

geth us, *To ſet our Affections upon the Things which are above*; and, *To Look at the Things which are not ſeen and are Eternal*; and to make ſure of an *Hope in Chriſt*, without which we ſee (when we have *Life in Hand*) *our ſelves to be of all men moſt miſerable.*

Secondly; It is to cure our *Creature-Confidence.* It was ſaid by the Apoſtle in 2 Cor. 1. 9. *We had a Sentence of Death in our ſelves, that we ſhould not truſt in our ſelves, but in God, which raiſes the Dead.* A Condemned Malefactor carries his *Life* in his *Hand*, from the Bar. We are ſometimes in as perilous a Likelihood of *Dying*, as a condemned Malefactor; and we are hereby called upon to *Truſt* in God alone for the Reverſing and Repealing of the *Sentence.* By having our *Lives* in our *Hands*, we are under a Neceſſity of Reliance upon God alone to keep them there. When we have our *Life* in our *Hand*, we have alſo that *call* in our *Ear*, *Do not Lean upon any Temporal Viſible Intereſt for the preſervation of thy Life; let all thy Expectations be, as all thy Salvations are, from God alone.* The Lord breaks down the Hedge on every ſide of us, and we Ly open to Death every way: 'tis that we may reſerve our *Dependance* for all ſupport, and all ſuccour, to be placed upon God alone; 'tis that we may learn the Song of him that returned with his *Life* in his *Hand* from the maw of the great *Shark*; *Salvation is of the Lord.*

PRO-

Proposition II.

The Direction *proper for them that have their* Lives *in their* Hands, *is to Remember the Law of God.*

VVhen you have considered a few *Conclusions*, your thoughts will rightly apprehend the Intent and Extent of this Assertion.

Conclusion I.

Their *Memories* being Fraighted and Stored with Divine *Truths*, do marvellously assist those that have their *Lives* in their *Hands*.

Our Souls have an admirable Faculty of laying up in themselves the *Images* of Things, which have made their *Impressions* on us. This is our *Memory*. VVe have both a *Retaining* Memory, which is more *Sensitive* and a *Regaining* Memory, which is more *Rational*: a Memory, that can both *keep Safe* and *fetch Back* what *Ideas* we have been Entertained with. This *Memory* is a *Treasury*, to be repleniſhed with ſuch Things as the *Law* of God affords unto us. 'Tis Required in Prov. 3. 1. *My Son forget not my Law.* 'Tis Reſolved in Pſal. 119. 16. *I will not Forget thy Word.* The *Law* of God contains *Commandments*,

ments, every one of which are *Holy, and Juſt, and Good*; it contains *Promiſes*, every one of which are *Great and Precious*; it contains *Threatnings*, every one of which are *Quick and Powerful*: and theſe are all to be Treaſured up in our *Memories*. VVhen they have been communicated unto us, we are to take heed that, *Menaſſeh*, or *Forgetfulneſs* be not the Name of our Souls: The Diſtillations of Gods *Law*, like *Manna*, fall about our Tents from Day to Day: our Duty now is that in 2 Pet. 1. 15. *To have theſe Things always in Remembrance*; and Gods Law will not like *Manna*, corrupt, but rather ſweeten, by being Repoſited until *To morrow*. The *Law* of our God is both *Written* and *Preached* among us: now 'tis declared in Heb. 2. 1. *We ought to give earneſt heed unto the Things, leſt at any time we let them ſlip*; or, Leſt we be like *Leaky Veſſels* thereunto. The *Truths* couched in the *Law* of God are to be like *Nails* faſtned in our Souls; never to be remov'd, never to be diſp'aced. After we have been ſitting under the Diſpenſations of Gods *Law*, He will ask of us, as in Heb. 12. 5. *Have you forgotten the Exhortation?* To which we ſhould be able to Reply as the Pſalmiſt of old, *Lord, I have not forgotten thy Law*. And hence we ſhould Receive the Truths therein offered unto us, with that Affectionate and Agreeable Ejaculation, *Lord, keep it for ever in the Imagination of the Thought of my Heart!*

Now

Now those of you that carry your *Lives* in your *Hands* will have this peculiar Benefit, by having of Gods *Laws* thus in your *Minds*.

First, your *Memory* will suggest *Necessary* Truths unto you. You cannot always come at those Ordinances, which are the *Wells of Salvation*, being driven to wander in the Dry paths of a *Solitary Wilderness*. But your well-furnished Memories will supply you with the *words whereby you may be saved*, & bring a *Little Sanctuary* to you when you are Banished from the *Great Ones*. They will render you the *Instructed Scribes* which will not want Things *New* and *Old*, for the Repast of your Souls in the Desert which you range forth into. *Salvation* was to come unto you by your *Hearing* while you were here; it may now come unto you by your *Remembring*; for the Apostle said, in 1 Cor. 15. 2. *Ye are saved, if you keep in Memory, What I Preached unto you.*

And, Secondly, Your *Memories* will suggest *Seasonable* Truths unto you. You are going into a Warfare, wherein you will often have occasion for some *Advice* from God. While you were among us, you could seldom labour under any Doubt, or Snare, but you would have it met withal, in the Ordinances, that you conscientiously repair'd unto; you might say with him, I *went into the Sanctuary of God, then I understood.* But your *Memories* must now be your *Monitors*; if they be not *Empty*, they will not be

be *Silent*. It was ſaid by ſome that were hurried away from the place where the Inſtitutions of the moſt High did uſe to be maintained, in Lam. 3. 21. *I Recal to mind, therefore I have Hope.* So you may quickly have cauſe to ſay, *I Recal to mind, and I have Life*; and, *I Recal to mind, and I have light*; and, *I Recal to mind, and I know what I have to do.*

Concluſion 2.

'Tis a *Practical Remembrance* of Divine Truths, which they that have their *Lives* in their *Hands* are to be moſt concerned for. Let *Remembring* and *Practiſing* go *Hand in Hand*, ſince you have your *Life* in your *Hand*. It is ſaid in Numb. 15. 39. *Remember all the Commandments of the Lord, and Do them.* Behold, God has joined theſe two, and *what God has join'd, Let no man put aſunder.* The *Beſt Remembrance* is that which produces *Repentance.* 'Twas ſaid, in Matth. 26. 75. Peter *Remembred the words of the Lord Jeſus; and he went out and wept bitterly.* Thus we ſhould ſo *Remember the* Law of God, as to *weep* for all our Violations of it; *weep* and Mourn and Bleed at the Thoughts of our own Unanſwerableneſs thereunto. And, The Beſt *Remembrance* is that which produces *Obedience.* 'Twas ſaid, in Pſal. 22. 27. *They ſhall Remember, and Turn unto the Lord.* Thus we ſhould ſo *Remember* the Law of God, as to *Turn* from all our

own

own Behaviours that are contrary thereunto? to *Turn* from all Sin to God in Chriſt for ever. A little of this *Remembring* will go further than the Largeſt and Longeſt *Repetition* elſe. A Pious Perſon being asked, *What do you Remember of the laſt Sermon?* Reply'd, *I don't Remember much; but ſo much I do Remember that I ſhall Endeavour to mend a miſcarriage that the Sermon convinc'd me of.* That was *Well* Remembred! Tho' your Memories may ſerve you like a *Sieve* that ſeem'd full while it was in the Water, but has nothing in it, immediately on its Taking out; yet therein however let them be like the *Sieve*, that they ſhall be made *pure* and *clean* by the *Waters of Life* that are paſſing thorough them. This is the *Remembrance* which you are to be moſt ambitious of.

Concluſion 3.

Our having our *Lives* in our *Hands* ought not to Affright us from any thing that the *Laws* of God makes incumbent on us.

This is, I ſuppoſe, the principal Intendment of the Pſalmiſt here; *q. d.* Tho' I have my *Life* in my *Hand*, yet I will do no Indirect Thing, to keep it there. We ſhould never Warp, never Sin, to avoid any peril whatſoever. When we have our *Lives* in our *Hands*, we are then Try'd, whether we will *put forth our Hands unto*

unto Iniquity to ſecure what is in them: But having a clear Call to your Service, you ſhould ſay as the Martyr once, *If every Hair of my Head were a man, I would have the Lives of them all ſacrificed, rather than deſert the cauſe I am engaged in.* You ſhould be above all carnal motions, or paſſions, or Impreſſions, that may diſcourage you in the work which you are to attend with your *Lives* in your *Hands*. 'Twas ſaid by that wiſe man, in Gal. 6. 14. *I am Crucified unto the World.* A *crucified* man has his *Life* in his *Hands* with a witneſs, when his *Hands* are Nailed and Hanging on the Tree. You ſhould have no more *Carnal* Joyes and Griefs, no more *Carnal* Hopes and Fears, then a man whoſe *Life* is going out at his *Hands* Gratify not any *Enemy*, by a *Sinful Compliance*, to Eſcape Danger; for God can *Reſtrain* your *Adverſary*. 'Tis ſaid in Proverb 16. 7. *When a mans ways pleaſe the* Lord, *his Enemies ſhall be at peace with him.* Oftentimes to prevent miſchiefs from *Enemies* our Way does *Diſpleaſe* the Lord: but we then take a *Wrong Way!* God can make *Pharoah* afraid of *Moſes*, and *Herod* afraid of *John*. The Lord has *Hornets* to buz and ſting Terrors into thoſe whom we may be too much terrified withal. And Gratify not any *Corruption* upon ſuch a ſcore; for God will *Reward* your *Fidelity*: Said he in Matth. 19. 27. *Behold, we have Forſaken All; and what ſhall we have Therefore?* Good Sir, *All* What? Why *All* a Net, *All* a Boat, *All* a ſmall Craft which they had ſome

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Subsistence on. This was *All!* yet it follows, *Jesus said, Ye that have followed me, shall in the Regeneration, When the Son of Man shall sit on the Throne of his Glory, then also sit upon Twelve Thrones.* You cannot Receive the Exposition of it: but --surely then they that will *forsake* their very *Lives* rather than do amiss, will not miss a most glorious Recompence.

Conclusion 4.

Some people that have their *Lives* in their *Hands*, are more prone to *Forget the Law of God*, then others that undergo less Dangers are. This may seem an Intimation, or Insinuation of the Psalmist here; *q. d.* I been't like other people who carry their *Lives* in their *Hands*. I extreamly *Value* the *Law*, which they commonly *Forget*. 'Tis very *strange*, and very *sad*; but also very *True*; That there is often *least Grace* in the *Hearts* of those that most have their *Life* in their *Hands*. How it comes to pass, I don't know; but so it is, That they whose *neerest* and *oftnest* Approaches unto *Eternity* should awaken them to be the *Best* people in the World, are frequently the *worst* of all.

We see it in *Sailors* and in *Souldiers*. As for them that follow the *Sea*, 'tis said of them, in Psal. 107. 22. *They Reel to and fro, and Stagger like a Drunken Man; and are at their Wits Ends*

Thus

Thus 'tis with them in regard of *Storm*; and when that is over, 'tis *thus* again with them in regard of *Sin* too; even after they come a Shore, ſtill (and upon a ſadder Account) they will many of them *Reel to and fro, and Stagger*, not *like a Drunken man*; but thro' *being* really ſo. They make deeper Deſcents towards Hell by their *Vice*, than in their *Ship*; and no *Sea-ſickneſs* will turn into a *Sin ſickneſs* with them. Tho they may *pray* in a Tempeſt, how horribly will they *Swear* and *Curſe*, and how filthily will they *Talk*, when they are out of their Amazements! It has been doubted, Whether they were to be reckoned among the *Living* or the *Dead*. But the ſenſe of this keeps *few* of them, from thoſe Remarkable Extravagancies; which quickly plunge them down into the Congregation of thoſe that *Roar under the Waters for evermore*.

And as for them that follow the *Field*, Forgive the plain Dealing, my Fellow-Souldiers, if *I* tell you, That *Wickedneſs*, Impiety, Profanity, is one of the Things that has made *their* Character *Extraordinary* in the World. *Their* Names are up, for an Acquaintance with an Exceſs of Rudeneſs and *Lewdneſs*, and all manner of *Debauchery*. How rarely have Armies been the *Schools* of true Vertue and Honour? but not rather the Nurſeries of all thoſe Abominations, that would render the loweſt *Hell* Viſible and Incarnate here. It was complained in Pſal. 119. 6. *The Bands of the Wicked have Robbed me*. How

ſeldome

seldome do *Bands* consist of those who *are* not, who *do* not so? It has been of old noted,

Nulla Fides, Pietasq; Viris, qui Castra Sequuntur.

That *Armies* have but few *Christians* in them. We say, That *Laws* are not Heard, where *Arms* are Clashing. Alas, no *Laws* are so much drowned and slighted there, as the *Laws* of the *Holy One of Israel.*

USE I

The Improvement of these things remains; & first the Whole Congregation is concerned in it.

Unto *you*, I say, Take heed that your *Lives* be not snatch'd out of your *Hands*, before your **Souls** are well provided for. Your Souls are not well provided for without *Regeneration*; for we are told, *Except a man be born Again, he cannot see the Kingdom of God.* Nor without *Conversion*: for we are told, *Except ye be Converted, ye shall not enter into the Kingdom of Heaven.* Nor without *Believing*; for we are told, *If you Believe*

Believe not, you shall Dy in your Sins. O Look after these Important things, they all make up *The One Thing Necessary.* I am to tell you, and I must loose the *Life* which I now carry in *my* Hand, if I tell you not, That *Necessity is laid upon you, and Wo unto you, if you do it not.* If your Souls are drag'd away before you have had a Comfortable Experience of these *Needful Things*, you are horribly undone; Flatter not yourselves, He *that made you will not have mercy on you, and* He *that Formed you, will shew you no Favour.* The *Souls* which are now so much in your Own *Hands*, must then fall into Other *Hands*, which *how can your* Hearts *be strong, or how can your* Hands *Endure* at the fore-sight of? Your Souls must then fall into the *Hands* of *God*, whose *Hands* (whose fiery iron *Arms*) *'tis a fearful thing to fall into.* And your Souls must then fall into the *Hands* of *Satan* too, Who *goes about seeking whom* to catch and gripe in his cruel claws. And are *these* the *Hands*, that, O ye Souls in peril, ye will rush into? Hearken to that voice of the Eternal God, which says in Heb. 3. 7. *To Day if you will Hear his voice.* What you do for the Wellfare of your Souls, must be done *To Day, To Day!* Your Souls may have taken Wing before *To morrow.* I may say as 'twas once said in a worse case, *What thou dost do quickly!* 'Tis the Solemn Caution, in Prov. 27. 1. *Boast not thy self of To morrow, for thou knowest not what a Day may bring forth.* 'Tis not safe, 'tis a very dangerous

dangerous Folly and Phrenſy, to leave a *Soul* miſerable for *One* Day together. A Renewed man has before now ſeen cauſe to ſay, *I would not be in my Natural Eſtate again one Hour, for ten thouſand Worlds; Leſt my Death ſhould come in that Hour, and carry my miſerable Soul away to the Torments of the Pit below.* O that every one of you then would *this Night* ſet yourſelves to anſwer the Calls of the *Everlaſting Goſpel*; O that you would *this Night* make yourſelves Happy, by giving up yourſelves to God in Chriſt with an *Everlaſting Covenant*. If any Perſon go away, without Reſolutions to make Eſſays hereunto, I have only this to add, *Thou Fool, This Night thy Soul may be Required of thee*; and where then will the wretched Lodgings of it be? *Where* throughout Eternal Ages?

USE II.

But I behold in the Congregation a part of the **Forces**, that are carrying their *Lives* in their *Hands*, againſt the Barbarous Enemies by which the Territory is at this time Diſtreſſed and Invaded, and unto *theſe I* ſhall Addreſs the Reſt of my Diſcourſe, with a very particular Application. 'Tis with a very due Reſpect and Eſteem,

Eſteem, that I look upon you, my good Friends and Neighbours; as many of you as have given cauſe for that Acknowledgment of you, in Judg. 5. 2. *Praiſe the Lord, for the people willingly offered themſelves*: and while I am touch'd with an *Ambition* to *Aſſiſt* you (I might have ſaid, to *Accompany* you) in your preſent Expedition, I cannot find a fitter way to do it, than by giving you that part of a Sermon, which your worthy Commander has asked for you. You may ſay like that Souldier, in Judg. 12. 2. *I put my Life in my Hands, and paſſed over againſt the Children of Ammon*: God grant you may quickly ſay the reſt: *And the Lord delivered them into my Hand.*

That you may Happily and Cheerfully go on, with what you have *in Hand*, a few *Counſils*, a few *Cordials*, and a few *Bleſſings*, are to make up the Remainder of our preſent Exerciſe.

COUNSILS.

By way of *Counſil*, give me leave to ſay,

Firſt, Be ſenſible that you go forth with your **Souls**, as well as your *Lives* in your *Hands*. That word, *A Soul, A Soul!* methinks it ſounds bigger than a *World*. A Precious and an Immortal *Soul*, O 'tis too big a Thing to be thrown away. Think, That you have every one of you, a *Soul*, which is a *Jewel* too valuable to be *Deſpiſed*: he is a *Fool* indeed, of whom it may be ſaid, *He Deſpiſes his own Soul.* Now you are going forth againſt *Indians* with your *Souls* in

your *Hands*, pray, be apprehensive that you should not make *Indian-Bargains* about those Inestimable *Souls*. The *Indians* would sell to the *Europeans* at their first Arrival in the Southern Regions, the best Jewels, and Metals, for a few *Glass-beads*. Let your Thoughts be, that you have *Souls* not to be so basely *Trucke* away; *Souls* not to be Sold for *Songs*, whatever the *Flesh*, the *World*, or the *Devil* may *sing* unto you. It is wholsome Advice, in Prov. 4 20. *Keep thy Soul with all Diligence*. Consider, *That* you have *Souls*, which will stand like *Rocks* in the Sea of Eternity for ever; and O Consider, *What* will become of them *Souls*, if they be not *New-born* before their Departure hence. There was a profane *Souldier*, who on One side of his Sword, had a Shape of a *God*, on the other side the Picture of the *Devil*; With this Motto under it, *Si tu non vis, iste rogitat*; If He won't have me, here's One will. Hideous Monster! But this *Disjunction* is too certain and Awful a Thing to be play'd withal. If your Souls are not seasonably interested in the Favour of God, they will be seized by those *Devils*, whose Malice and Fury will inflict worse Tortures on you, than ever the most *bruitish Indians* do in their Executions of their unhappy Prisoners. I beseech you, be not *prodigæ Gens Animi*, or unaffected with the *Worth* and the *State* of your own *Souls*. No, Take the *First Opportunity* to confess and bewayl your many *Sins*, with a sincere purpose, *I will not offend any more.*

more. Take the *First Opportunity* to Accept and Embrace all the *Sure Mercies* of the Lord Jesus Christ, with a gracious Promise, *Lord, I will now be thy Servant Devoted to thy Fear.* You must *quickly*, and you should *boldly*, look *Death* in the Face, with your *Souls* in your *Hands*; in order thereunto, Let me utter that proper word of Command, *Make Ready*! I say, *Make Ready*! Get out of your unrenewed Estate, and *Make Ready*, that at the first Alarum e're long, you may have nothing to Do, but, *Fight and Dy.*

Secondly, Let them be none but **Pure-hands** in which you carry your *Lives.* We read in Isa. 1. 15. *When you spread forth your* **Hands**, *I will hide mine eyes from you; for your Hands are full of Blood.* Even so, there are *Hands full of* **Luxury**, there are **Hands** *full of Injustice*; but those **Hands** are not *clean* enough for your *Lives* to be carried in them. Wherefore as 'tis said, in James 4. 8. *Cleanse your Hands, ye Sinners:* Let me call upon you, *Cleanse your* **Hands**, *ye Souldiers.* Let there be no Uncleanness, no Disorder found in your *Hands.* Endeavour to have a *pure Camp*; and be *Like the* **Host** *of God.* We read sometimes of a *Church* in an *House*; Why should you not as well study a *Church* in a *Camp*? Keep your *Camp* as free from Swearing, Drinking, Gaming, Rioting, and Sabbath-keeping, as any *Church* in the World; and let God be worshipped in your *Camp* as frequently, as Devoutly as in a *Church.* This, *this* will render you *Terrible as an Army*

with Banners. You may have *Military Valour* enough to conquer an *Indian*; but you must also have *Christian Valour* to subdue a *Lust.* When *Peter* had Armed people round about him, how nimbly, how stoutly did he draw upon them! but presently after a sorry Damosel made him give way to that which *Broke all his Bones.* O be so Valiant, as to put out of your *Hands*, all that may not be Convenient for the *Lives* which you carry there.

Thirdly. While you have your *Lives* in your *Hands*, Let your ENDS in your *Eyes* be such as they ought to be. Be not acted by *Lucre*, by *Revenge*, by any sorry or Dirty Principles in your present Undertaking, but be acted by a sincere Desire to Defend the people of God, from a crew of *Unjust Men*, that are *skilful to Destroy.* 'Tis said, in 1 Cor. 10. 31. *Whatever you Do, Do all to the Glory of God.* Even in the meanest Actions; the *Glory of God* is to be the Star to Guide us, the Spur to move us. A Godly Man, among our first Planters here, while he was cutting of Wood, being asked, *Who* it was for? answered *I am Cutting of Wood for God.* If in *Cutting* of Wood, much more in *Killing* of Men, you should be able to say, *I am at work for God.* Be not the *Souldiers of Fortune*, as they are called; but be the *Souldiers of Jesus*; and let the Account that you may give of your Concerns be this, *I would do all I can, that the Churches of God may have Rest, and that therefore those may be cut off, who Trouble*

them

them. Let every *Bullet* be ſhot with an Eye taking aim at this *White*, when you are Firing upon the *Blacks* in the *Swamps* of the *Howling Wilderneſs.*

Fourthly, Don't part with your *Lives* out of your *Hands*, without ſuch Demonſtrations of **Courage** as may Confound your Adverſaries. Let it not be ſaid at your Death, He *Dyed as a Fool Dyes.* Have *Life* in your *Hands*, while you have *Lives* in your *Hands*; and let them be *Lively Hands* too, in which you carry your *Lives.* To run from a *Preſs*, is a thing not ſo generous; and the ſpeedy Rebukes of Heaven, have been Conſpicuouſly Diſpens'd unto ſome that have done it here. But to Run from a *Fight*, is a thing too Cowardly ſure for any *New-Englander* to be guilty of it! Let me Exhort you, in the words of that Famous General, 2 Sam. 10. 12. *Be of good Courage, and let us play the men, for our people, and for the Cities of our God, and the Lord do that which may ſeem good unto Him.* When the Day of Battel comes, then (to ſpeak Apoſtolically) *Quit you like men, be ſtrong.* It is the Glory of the *Horſe*, and much more is it for the *Souldier*, his Rider, *So*, then to *mock at Fear*, and *not be affrighted* nor *turn back from the Sword*; but to go on Rejoycing to *meet the Armed Men.* Your Enemies have made themſelves notorious for this Quality, That as *Difficilius eſt invenire quam vincere*, it is eaſier to *kill* them than to find them; ſo they can rarely Take any but

a ſhaking Trembling Aim at one that boldly faces them. *Face* them then, and when you do it, imagine you have that voice from Heaven ſounding in your Ears; Joſh. 1. 9. *Have not I commanded thee?* [ſuch a Commander have you!] *Be ſtrong, and of a good Courage; Be not afraid, neither be thou Diſmay'd; for the Lord thy God is with thee, whitherſoever thou goeſt.* At the firſt Appearance of the Tawny Pagans, then *Courage!* brave Hearts; *Fall on!* Fall on Couragiouſly, with that Aſſurance in Pſal. 3.6,7. *I will not be afraid of ten thouſands of the people that have ſet themſelves againſt me. O my God, thou haſt ſmitten all mine Enemies.* Yea, when once you have but got the Track of thoſe Ravenous howling *Wolves*, then purſue them vigorouſly; *Turn not back* till they are *conſumed*: *Wound* them that they ſhall not be *able to Ariſe*; Tho' they *Cry*; Let there be none to *Save them*; But *Beat* them ſmall as the *Duſt before the Wind*, and *Caſt them out*, as the *Dirt in the Streets.* Let not the Expreſſion ſeem Harſh, if I ſay unto you, *Sacrifice them to the Ghoſts of the Chriſtians whom they have Murdered.* They have horribly Murdered ſome ſcores of your dear Country-men, whoſe Blood cries in your Ears, while you are going to Fight, *Vengeance, Dear Country-men! Vengeance upon our Murderers.* Let your *Courage*, in the Name of God be daring enough to Execute that *Vengeance* on them.

But what *Cordial* ſhall I procure, which may inſpire

inſpire you with ſuch a *Valour*? Let me ſet before you, a few Thoughts which may raiſe your Spirits to an Elevation, beyond what the Rattling Noiſes of any *Drums* or *Trumpets* can fetch them to.

CORDIALS.

Wherefore, Firſt, Know that your **Quarrel** is *Juſt*. Indeed the *Call* and *Preſs* of your Superiours; is enough to juſtify *you* in doing of *your* part, for proſecuting of the *War*. If the injuſtice of a War be notoriouſly Evident and Apparent, Judicious Caſuiſts then determine, that every *private Souldier* is to declare his own Diſſatisfaction, and render himſelf rather *Paſſive* than *Active* in it, and *Suffer*, ſooner than *Engage*; like *Sauls* Footmen, when bidden to fall upon *the Prieſts of the Lord*. But where a War is not thus evidently and apparently *unjuſt*, the *private Souldier* muſt uſe an Implicit Reliance on the Command of the *Supream Power*: *They* muſt anſwer for it.

☞ Beſides *this*; Your *Superiours* themſelves have alſo enough and enough to juſtify *Them*, in puſhing on the preſent War, with the utmoſt *Expedition* and *Extremity*. Such were the *obſcure meaſures* taken at that time of Day, that the *Riſe* of this War, hath been as dark as that of the River *Nilus*; only the Generality of *Thinking people* thro' the Country, can remember *when* and *why* every one did foretel, *A War*. If any *wild Engliſh* (for there are *ſuch* as well as of another Nation) did then, *begin* to provoke and Affront the *Indians*,

yet

yet those *Indians* had a fairer way to come by Right, than that of *Flood-shed*; nothing worthy of, or calling for any *such* Revenge was done unto them. The most *injured* among them all, (if there were any *such*) were afterwards dismissed by the *English*, with *Favours* that were then admirable even to *our selves*; and *These* too, instead of surrendring the *persons*, did (as we are credibly informed) increase the *Numbers*, of the *Murderers*. But upon the **Revolution** of the *Government*, the **State of the War**, became wholly *New*; and we are more arriv'd unto *Righteousness as the Light*, and *Justice as the Noon Day*. When the *Helm* of this little Vessel was taken out of the Hands of those whose palpable Enmity to the Glorious Designs of His Highness the Prince of *Orange*, added unto the innumerable *Oppressions* and *Vexations* which we had sustained under them, had made us as *Suspicious* as we were *Ignorant*, what *Port* they intended for; we *then* found our selves actually Entangled in a *War*. A Great *Sachim* of the East, we then immediately applyed our selves unto, and with no small Expences to our selves, we Engaged *Him*, to Employ his Interest for a good understanding between us and the Party of Indians then in Hostility against us. *This* was the *Likely*, the *Only* Way, of coming at those Wandring Savages; But that very *Sachim* now treacherously (by whose *Advice*, I know not) of an *Embassador* became a *Traytor*, and annexed himself with his people

people, to the *Heard* of our Enemies, which have ſince been ravaging, pillaging, and Murdering at a rate, which we ought to count, *Intolerable*. The *Penacook* Indians, of whom we were jealous, we likewiſe treated with; and while we were by our *Kindneſſes* and *Courteſies* endeavouring to render them utterly Inexcuſable, if ever they ſought our Harm; even *Then* did *Theſe* alſo, by ſome evil *Inſtigation* (*the Divels*, no doubt) quickly ſurprize a Plantation, where they had been civilly entertained a Day or two before; and commit at once more *Plunder* and *Murder*, than can be heard with any patience. What can be now ſaid, by any Rational man, againſt the proceeding of the *War*? Shall we permit the whole Province of *Main* to be over-run by the *Indians* (and their *Abettors*) becauſe the *Manners* of ſome people there pleaſe us not? But how can we anſwer *this* unto Their *Majeſties*? or, are we *Rich* enough to Looſe without Regret, the Beſt part of the *New-Engliſh* Trade? And are we ſo fond, ſo mad, as to imagine that the *Indians* will ſtop *there*? No, they have *already* made their Incurſions into *Piſcataqua* and in the *Maſſachuſets* too have they been ſhedding Blood. Certainly, my Countrymen; 'Tis Time to Look about us, We are driven upon a *purely Defenſive War*, which we may now make *Fully Offenſive* to the firſt Aggreſſors in it. If you now ask, as he in Job 13. 14. *Wherefore do I put my Life in my Hand?* Behold, there is *at Hand* an Anſwer for you. 'Tis

Becauſe

Because a combination of *Ill Men* (if such *Beasts* may be called *Men*) have, *without any cause* Assigned by *Them*, or Afforded by *us*, been shedding the Blood of our *Neighbours*, whom we are *to Love as our selves*; and whose *Death* is Designed by those Execrable Cannibals, but as a *Breakfast*, or a *Prologue*, to præcede *our own*.

Secondly, Know that your **Service** is *Good*. You are Fighting for the Defence and Succour of the Blessed *Thrones* which our *David*, our Jesus has here Erected for himself. 'Tis *Christo Duce & Auspice Christo*, 'tis *for* Christ, and *with* Christ, that you are concerned. You are *Fighting* for them, for which the Lord Jesus has *Bled*, has *Dy'd*. It was boasted by that Great General *Scipio*, That *such was the Love of his Army to him, Every Souldier would even Leap from a Rock into the Sea after him, if he would Lead them thereunto*. O let the Son of God have as much of your Hearts, in the *War* now before you; 'tis *Him* whom you are Serving of. 'Twas said, in 1. John 3. 16. *We ought to lay down our Lives for the Brethren*. 'Tis for such *Brethren* that your *Lives* are now called for; here is a Country so replenished with them, that *New England the Happy*, might we be called for the *Christians* here, more than *Arabia* so, for the *Spices* in it. You are Fighting, that the *Churches* of God may not be Extinguisht, and the *Wigwams* of Heathen swarming in their room: You are Fighting that the *Children* of God may not be made *Meals* or *Slaves*

Slaves to the veriest *Tygers* upon Earth. To *Dy* Fighting in such a Service, may pass for a sort of *Martyrdome*; and if you are meerly for the sake of *such* a Service, willing to forego your Lives, you may hope to be found among the *Blessed* and *Holy* Ones, that shall have a part in the *First Resurrection*. Whether you *Dy* or *Live*, you shall be *Honourable*; if you *Scape*, we will cast *Roses* upon you for having *Acted* your part well in our *Tragedies*; if you *fall*, we will write that Epitaph on your Graves, *Here Lies a sincere, and Valiant, Servant of his Country.*

Thirdly, Know that your **Helper** is *Great*. You will be *Too many* for your Adversaries; inasmuch as, you have with you, the *Hosts of the Lord*; the very *Angels* are your Companions in your present Enterprize. An *Angel* said once to an Apostle, *I am thy Fellow-Servant*; and many an *Angel* does now say to you, *I am your Fellow-Souldier.* 'Tis mentioned as the Employment of the *Angels*, in Cant. 3. 7, 8. *Behold, His Bed, which is* Solomons; *the Valiant are about it; they all hold Swords, being Expert in War; because of Fear in the Night.* It is *your* Employment also; thus *you* stand about this *Bed*, this *Church* of the Lord Jesus, and the *Angels* are with you in it. But what cannot one *Angel* do? An Army of an *Hundred Fourscore Five Thousand* cannot stand before Him. How much more will the *Innumerable Company of Angels* associating with you, give you cause to say with him of old, *There are more*

with

with us, than againſt us! Yea, and you have the *Lord of Hoſts* Himſelf with you too. You may like *Luther*, ſing the *Forty Sixth* Pſalm, when you ſee the Difficulties that you are put upon; and ſing particularly, thoſe Clauſes in it. *The Lord of Hoſts is with us; He makes Wars to ceaſe unto the ends of the Earth. Know that I am God, I will be Exalted among the Heathen.* When ſome Souldiers were talking together the Night before a Doubtful Battel, That their *Enemies* were thus and ſo Numerous, but that Themſelves had but ſuch and ſuch *Forces* to match them with; their Couragious General happening to over-hear them, ſurpriſed them with that Expreſſion, *And I pray, how many do you count ME for?* In like manner, when you are anxious about the *proportion* of your Numbers, to thoſe that may oppoſe you, the Bleſſed God interpoſes, *And I pray, how many do you count me for?* The Confeſſion that *New-England* makes to the God of Heaven, is, *The Lord is my King, my Lord, my Law-giver.* We may add, *He will ſave us.* And you may ſing with him, Pſal. 18. 6, 12. *The Lord is on my ſide, I will not fear. The Nations compaſſed me about like Bees, but in the Name of the Lord, I will deſtroy them all.* Tho' you carry your *Lives* in your *Hands*, yet they are not in your own *Hands*; no they are in the Hands of that God, without whom not a *Sparrow* falls, and by whom every *Bullet* is directed. You may ſay, (as the Syriac verſion of my Text expreſſes it) *My Life is continually*

tinually in thy Hands, O God. The Good God will be *careful* of your *Lives*, and your *Deaths* will be *precious* to the Lord.

Know, Laſtly, That your **Succeſs** is very *probable*. Indeed, God may Humble us, and Abaſe us, and vex us yet by that *Fooliſh Nation*, which he has let Looſe upon us; but we may believe that *They* ſhall all ſhortly periſh by the Arms of His *New-Engliſh Iſrael*. *They*! What are they, but **Bloody** *and Deceitful men*? And *you* may look to be Inſtruments of Executing what God has denounced on them, *That they ſhall not Live out half their days*. Even *They* themſelves not only *may*, but perhaps *Do* expect utter Deſolation, and Extirpation; and they would ſoon lay down their Arms, if *he* that hurried the Swine of old, had not a wonderful poſſeſſion of them. That old Sagamore and Conjurer *Paſſaconnoway*, whoſe Poſterity 'tis (among the reſt) that we are now galled by; When he lay Dying about Thirty Years ago, did in a great Aſſembly of Indians, thus take his Farewel of his Children, I *am ready to Dy* (ſaid he) *and* I *now Leave this Counſil with you*; *Take heed how you Quarrel with the* Engliſh; *for tho' you may do them ſome Hurt, you will yourſelves be all rooted out of the Earth, if you do*. I *was as great an Enemy to the* Engliſh *at their firſt coming here, as any one*; *&* I *try'd all mays to prevent their Settlement, but* I *am convinced, there can be no effecting of it*. Theſe Counſils and Commands are Diſobeyed by ſome

of his wicked *Children*; whose *Dayes* we may therefore think, shall not be *Long in the Land.* Indeed, They have none to Assist them, but the worst *Auxiliaries* in the World; the *Divels* and the *Papists.* The *Divels* have a great Hand in Exciting and Supporting of them; and hence the last Winter, from the mouth of a possessed Child among us *They* gave (I think) a very broad Notice of the Slaughters which the *Summer* would produce. That *These* have had a *Long*, and an *Old* Interest in *America* cannot be reasonably questioned by them that shall read what was written even before the Birth of our Saviour, by *Diodorus Siculus*, *In very Ancient Times* says he, *the Phenicians tossed with Storms, after many days, arrived unto this Vast Island* (as he calls it) *which then had stately Buildings in it.* Hither the *Divels* did seduce a wretched party of Mankind, that they might have them out of the Gospels Way when it spred thro' the *Old World*, by the Ministry of the Apostles; and here they have Reigned as *Kings*, as *Gods*, without control, over millions of people for Ages not a few. It has given a terrible Alarum to them, that the *Silver Trumpets* of the Gospel, are now at length sounding in their Territories, and it puts them into a Flaming Rage, that the *Way to Salvation by Jesus Christ*, is proclaimed here. Many are the *Wiles* which they have used, for the Discouragement of these *Notable Beginnings* in which our Lord Jesus is taking the *utmost parts of the Earth* for

for his Poſſeſſion. Hence 'tis, that their *Vaſſals*, who have more than once been diſquieting of us in our *Properties* and *Poſſeſſions*; now have alſo taken Arms again to make us miſerable. But as theſe Attempts and Attacques of Hell upon us, have been all *Abortive* heretofore, ſo we may Apprehend that they will ſtill miſcarry. The Barbarians may (as 'tis by Eſcaped *Captives* reported that they *have*) by their Diabolical *Charms*, keep our *Dogs* from Hurting of them, but they ſhall not ſo keep our *Swords* from coming at them. *Faith* and *Prayer* among us, hath wonderfully made the *Divels* themſelves to fly before it; ſo ſhall *Theſe* too find unto their Coſt. Tho' the *Papiſts* may likewiſe contribute what Help they can unto theſe Miſcreants, and ſay *Maſs* with them (as of *Late*) after their Little Victories, yet we need not be diſanimated; but *the rather* from thence prognoſticate their Approaching Ruine. For we too much Diſtruſt onr own Obſervation, if we do not now think, that the whole *Papal Empire*, (which was of late replanting a *Tabernacle* in the *Glorious Holy Mountain between the Seas*) is very near its *End*, when *none ſhall help it*; and that the *twelve Hundred and ſixty Years*, during which the people of God, were to be harraſſed by it, are not far from their Expiration. In a word, you may go forth with ſuch a Triumph as that in Pſal. 20. 7, 8: *Some Truſt in Chariots, and ſome in Horſes* (ſome in *Satan*, and ſome in *Antichriſt*) *But wee will Remember the Name of the Lord our God. They are brought down and fallen; but wee are Riſen and ſtand Upright.*

And for a cloſe, Let me mind you, that while you *Fight*, Wee'l *pray*. Every good man will do it, in *ſecret* and in *private* every day; and *publick* Supplications alſo will be always going for you. We will keep in the *Mount* with *our Hands lifted up*, while you are in the *Field* with your *Lives* in your *Hands*, againſt the *Amalek* that is now annoying this *Iſrael* in the Wilderneſs. It was the *Watch Word* which a Battel once Commenc'd withal *Now for the Fruit of Prayer! Now for the Fruit of Prayer.* To gather that *Fruit* will be your Errand into the Thickets of our *Scythian Deſart*.

I therefore conclude with a few

BLESSINGS

On you, which the whole people of God in this Land will say, *Amen*, unto.

We wish, That you may be all *good Souldiers of Jesus Christ*, and not want the *Spiritual Armour* which may enable you to withstand *Devils* as well as *Indians*.

We wish, That since our Lord says unto *you*, as he said unto *them*, *I send you forth as Sheep in the midst of Wolves*; this *Great Shepherd* may preserve you from them, and with his mighty Crook defend you, when you come into *the Valley of the shadow of Death*.

We wish, That your Enemies may not have their *Lives in their Hands*, but in *Gods slings*; and that God would *Sling them out, as out of the middle of a Sling*: While *you* that have your Lives in your Hands, may have *your Souls bound up in the Bundle of Life*.

Finally, we wish, That your Heads may bee Covered in the *Day of Battle*; that you may by the Almighty God bee made the *Liberatores Patriæ*, the *Saviours* of your Countrey; and that if any of you must Breath your last in the High places of the Field, your *Souls* may bee Received by Him, that has *Armies in Heaven, Clothed in fine Linen, White and Clean.*

'Tis with these *Wishes*, that wee *Bless* you in the Name of the Eternal God; and the Whole Congregation will say, *AMEN, AMEN!*

At the *North Meeting House* in *Boston* 1 *d.* 7 *m.* Afternoon. 1689.

Benedictus qui dat Fatigato Robur.

FINIS.